

Topic : Are women allowed to visit graves ?

To answer this question “Yes” there are few conditions.If that are not fulfilled then ,it is not permissible for women to visit the graves.The conditions are as follows.

**Women should* <u>*NOT FREQUENTLY VISIT THE GRAVES*</u>*, i,e They should not make it a habit to visit the graves.*

**<u>If the graveyard or Shrine(dargah) does not have a proper and strict pardah sytem</u>,and there are chances of intermingling between men and women,<u>then women should not visit such shrines or graveyards.</u>*

**<u>Women should not cry or wail at the graves</u>.They should not raise their voices and should not shout at the shrines.*

**At the shrine of Waliullah,<u> women should neither touch the grave of Waliullah nor kiss it</u>.They should not approach very near to the grave,the purdah is to be maintained even from the Wali at whose shrine the woman is present .*

These are some important points and limitations which are to be maintained by women if they want to visit the graves.If care is not taken in the above mentioned conditions,then women should not visit the graves.The main reason,why prohibition for women arises is the danger of fitnah.i,e not following pardah.

The proofs on the permissibilty for women to visit the graves .

Hadith:01

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ. رضى الله عنه. قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ " اتَّقِي اللَّهَ وَاصْبِرِي ". قَالَتْ إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ. فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صلى الله عليه وسلم. فَأَتَتْ باب النَّبِيِّ صلى الله عليه وسلم فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ فَقَالَتْ لَمْ أَعْرِفْكَ. فَقَالَ " إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى ".

Narrated Anas bin Malik(may allah be pleased with him):

The Prophet(peace be upon him) passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet(peace be upon him) . so she went to the house of the Prophet(peace be upon him) and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity."

Sahih Bukhari: Kitab al Janaiz : Baab(814):Ziyarat il Quboor:

Hadith Number:1223(Arabic Edition 1401.H/1981,Dar al Qalam).

Hadith number:1202(Urdu Edition,Raza Academy).

Book 23 :: Volume 2 :: Hadith 372 Of English Edition By Muhsin Khan.

*Note: This shows the stance of Imam Bukhari ,that he deemed it permissible for women to visit the graves.He made one separate "baab" for visiting of graves,and under it he brought only one hadith which proves that visiting of graves is permissible for women.In hadith one can see,that it was woman who visited the grave.

Now let us see ,what the most famous and great Sharih(Interpreter) of Sahih Buqari, Al Hafidh Imam Ibn Hajar al Asqalani wrote under the explanation of this hadith.

Imam Ibn Hajar al Asqalni writes :

واختلف فى النساء فقيل: دخلن فى عموم الإذن وهو قول الأكثر، ومحله ما إذا أمنت الفتنة ويؤيد الجواز حديث الباب،
وموضع الدلالة منه أنه صلى الله عليه وسلم لم ينكر على المرأة قعودها عند القبر، وتقريره حجة.

"There is a difference of opinion(among the scholars) on the issue of women visiting the graves.It has been narrated that the women fall under the general permissibility and this is the opinion of most of the scholars,But its validity is ,when there is no danger of fitna .This is supported by the title name (chapter) made by Imam Buqari i,e "Bab Ziyartil quboor" and the way of deduction is ,Prophet(peace be upon him) did not forbid that woman from sitting near the grave and it is the rule(usool) in shariah that,if Prophet(peace be upon him) expresses silence on any act ,then even it is the proof of permissibility of that act."

Reference:

-Imam Ibn Hajar al Asqalani::Fath ul Bari::Volume:03::Page:148(Arabic edition,Dar nashar al kutub al islamia,Lahore,1401.H/1981)

-Faizul Bari,Urdu Tarjuma Fath ul bari,Parah:05,Kitab al Janaiz,Hadith:1202,Page:495.

Hadith:02

حدثنا أبو بكر بن إسحاق الفقيه أنبأ أبو المثنى معاذ بن المثنى ثنا محمد بن المنهال الضرير ثنا يزيد بن زريع ثنا بسطام بن مسلم عن أبي التياح يزيد بن حميد عن عبد الله بن أبي مليكة أن عائشة أقبلت ذات يوم من المقابر فقلت لها: يا أم المؤمنين من أين أقبلت ؟ قالت: من قبر أخي عبد الرحمن بن أبي بكر فقلت لها: أليس كان رسول الله صلى الله عليه وسلم نهى عن زيارة القبور قالت نعم كان نهى ثم أمر بزيارتها

Abdullah bin Abi Malayka(may allah be pleased with him) narrates , "Once Sayyida Aisha(may allah be pleased with her)was returning from the graveyard so I asked her,O mother of believers ! where are you coming from ? She replied, "I am returning from the grave of my brother Abdur rahman bin Abi Bakr(may allah be pleased with him).I asked her, "Prophet(peace be upon him) forbade from visiting the graves,Is'nt it ?" .She replied "He forbade it earlier but later he gave the permission to visit the graves".

References:

-Imam Hakim,Mustadrak,Volume:01,Page:532,Hadith Number:1392

Mustadrak (urdu edition),Volume:01,Page:325,Hadith Number:1423

-Musannaf Abdur Razzaq,Volume:03,Page:570,Hadith Number:6711

- Baihaqi,Sunan al Kubra,Volume:04,Page:78,Hadtih Number:4999

- Musnad Abu Ya'la , Volume :08,Page :284 ,Hadith Number : 4871

- Ibn Abdul Barr , At Tamheed , Volume :03, Page : 233

- Ibn Qudamah , Al Mughni , Volume : 02 , Page : 425

*Note: This hadith makes it clear that when Prophet(peace be upon him) allowed to visit the graves,the permission was for both men and women as Aisha(may allah be pleased with her) said.So it has to be understood that those ahadith which shows visiting the graves is not allowed for women are related to the time before Prophet(peace be upon him) gave the permission.

Hadith:03

"قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا

Prophet(peace be upon him) said, “I forbade you to visit the graves ,but now (I order you/you may/I allow you) visit them.”

References:

-Sahih Muslim,Volume:01,Hadith Number:2253

-Sunan Abu Dawud,Volume:03,Hadith Number:306

-Sunan Tirmizi,Volume:01,Hadith Number:1053

-Mustadrak Hakim,Volume:01,Hadith Number:1388

(I have quoted this hadith because it is already proved that this hadith shows general permissibility for both men and women)

Hadith:04

عبد الرزاق عن بن عيينة عن جعفر بن محمد عن أبيه قال كانت فاطمة بنت رسول الله صلى الله عليه و سلم

تزور قبر حمزة كل جمعة

Imam Jafar as Sadiq (may allah be pleased with him) narrates from his father Imam Muhammad Baqir(may allah be pleased with him) that he said, “The daughter of Prophet(peace be upon him) Sayyidah Fatima(alaihi salam) used to visit the grave of Hazrat Hamza(may allah be pleased with him) on every Friday”.

Reference:

- Musannaf Abdur Razzaq,Volume:03,Page:572,Hadith Number: 6713

- Mustadrak Hakim ,Volume : 01 , Page : 533 , Hadith Number : 1396

- Baihaqi ,Sunan ul Kubra , Volume : 04 , Page 78 , Hadith Number : 7000

- Qadhi Shawkhani , Nayl ul Awtar , Volume : 04 , Page : 134

Hadith:05

حدثنا عبد الله حدثني أبي ثنا حماد بن أسامة قال أنا هشام عن أبيه عن عائشة قالت كنت أدخل بيتي الذي دفن فيه رسول الله صلى الله عليه و سلم وأبي فاضع ثوبي فأقول إنما هو زوجي وأبي فلما دفن عمر معهم فوالله ما دخلت إلا وأنا مشدودة على ثيابي حياء من عمر إسناده صحيح على شرط الشيخين

Mother of believers Aisha(may allah be pleased with her) said, "Whenever I entered the house in which Prophet(peace be upon him) and my father [i,e Abu Bakr(may allah be pleased with him)] are buried,I used to take off my sheet from my head(pardah,veil,dupatta) thinking it's only my father and husband(whom I am visiting),however By Allah! When Umar(may allah be pleased with him) got buried with them,I never went inside without being fully covered because of haya(pardah) from Umar(may allah be pleased with him)".

Reference:

-Musnad Ahmed,Volume:09,Hadith Number:5777 (Urdu Hadith Software)

Volume:06,Page:202,Hadith Number:25701(Arabic Edition)

Imam al-Hakim (rah) after narrating it said:

This hadith is "SAHIH ON THE CRITERIA OF BUKHARI AND MUSLIM"

[Mustadrak al Hakim (Hadith # 4458)]

Imam Nur-ud-din Haythami (rah) said after this hadith

This is narrated by Imam Ahmed (rah) and the "MEN OF THIS NARRATION ARE MEN OF SAHIH"

[Majma uz Zawaid (9/40), Hadith # 12704]

Nasir al Albani authenticated it in his Takhrij over Mishkaat al Masabih (1/398 # 1771)

Clearing a doubt and Imam Tirmizi's stance on the issue of women visiting graves

Imam Tirmizi in his Sunan has made a chapter(baab) called "Baabu ma jaa a fi karahiyati ziyaratil quboor li lin nisaa" i,e "Dislikeness for women visiting the graves" (baab number:720) under which he brought the following hadis(number:1044)-

أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَعَنَ زَوَّارَاتِ الْقُبُورِ

"Abu Hurayrah(may allah be pleased with him) narrated ,Prophet(peace be upon him) cursed the women who (frequently) visits the graves"

After that Imam Tirmizi continues…

وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ هَذَا كَانَ قَبْلَ أَنْ يُرَخِّصَ النَّبِيُّ صلى الله عليه وسلم فِي زِيَارَةِ الْقُبُورِ فَلَمَّا رَخَّصَ دَخَلَ فِي رُخْصَتِهِ

. وَقَالَ بَعْضُهُمْ إِنَّمَا كُرِهَ زِيَارَةُ الْقُبُورِ لِلنِّسَاءِ لِقِلَّةِ صَبْرِهِنَّ وَكَثْرَةِ جَزَعِهِنَّ .الرِّجَالُ وَالنِّسَاءُ

"According to some Scholars(ulama) this is about the time when Prophet(peace be upon him) did not gave the permission.But when he allowed to visit the graves it was a general permission for both men and women.Some scholars say that it is disliked/impermissible for women to visit the graves for the reason that,they lack patience and cry or wail more"

Subhan Allah ! Imam Tirmizi after quoting the hadith ,himself cleared the doubt arising from it.

Similarly Imam Hakim narrated this Hadith from Hassan bin Thabit (r.a) and then wrote after it :

وهذه الأحاديث المروية في النهي عن زيارة القبور منسوخة والناسخ لها حديث علقمة بن مرثد عن سليمان

بن بريدة عن أبيه عن النبي صلى الله عليه وسلم : قد كنت نهيتكم عن زيارة القبور ألا فزوروها

" This Hadith which prohibits visiting of graves has been abrogated (Mansookh) and the hadith which abrogated it is narrated by Sulaiman bin Buraidah ,who narrated from his father ,who narrated from Prophet (peace be upon him) that , " I forbade you from visiting the graves, but now you can visit them .."

[Mustadrak Hakim , 1/530 # 1385]

Futher strengthening the answer:

Imam Ibn Hajar al Asqalani while discussing the above hadith of Tirmizi writes in his Fath ul Bari :

قال القرطبي: هذا اللعن إنما هو للمكثرات من الزيارة لما تقتضيه الصفة من المبالغة، ولعل السبب ما يفضي إليه ذلك من تضييع حق الزوج والتبرج وما ينشأ منهن من الصياح ونحو ذلك، فقد يقال: إذا أمن جميع ذلك فلا مانع من الإذن لأن تذكر الموت يحتاج إليه الرجال والنساء

"Imam Qurtabi(the great mufassir ,author of the tafseer jami al ahkam il quran) said, "The curse is sent on those who *frequently* visit the graves as the word is of mubaligha(i,e the word in hadith is "zawwarat il quboor" which means "visiting frequently" ,it is not "ziyaratil quboor").And it may also be because of visiting frequently ,the right of husband is not properly fulfilled ,shouting and wailing or if other such disliked acts are commited.Hence it has been said that, when all such disliked things are not commited then there is no harm ,if women visit the graves because both man and woman are in need of remembering the death."

Reference:

-Imam Ibn Hajar al Asqalani,Fath ul Bari,Volume:03,Page:149

This saying of Imam Qurtabi is also narrated by Allama Mubarakpuri in Tuhfat ul Ahwadhi , Volume : 04, Page : 136

Imam Tirmizi's stance:

*Imam Tirmizi after qutoing the hadith "curse upon the women who frequently visits the graves" under the chapter "Dislikeness for women visiting the graves" the very next chapter(baab 721) he made is "Baabu Ma Jaa a fi ziyaratil quboor li lin nisaa" i,e "Grave visitng for women".

This shows that Imam tirmizi is of the view point that woman can visit the graves because after the quoting the hadith which seemingly forbids the woman for visiting the graves he cleared the real fact,and then for making it more clear he made a next chapter showing permissibility for women to visit the graves.Under this chapter he quotes the following hadith:

Hadtith:06

قَالَ فَحُمِلَ إِلَى مَكَّةَ فَدُفِنَ فِيهَا فَلَمَّا قَدِمَتْ .عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ تُوُفِّيَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ بِحُبْشِيٍّ عَائِشَةُ أَتَتْ قَبْرَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَقَالَتْ وَكُنَّا كَنَدْمَانَىْ جَذِيمَةَ حِقْبَةً مِنَ الدَّهْرِ حَتَّى قِيلَ لَنْ يَتَصَدَّعَا فَلَمَّا تَفَرَّقْنَا كَأَنِّي وَمَالِكًا لِطُولِ اجْتِمَاعٍ لَمْ نَبِتْ لَيْلَةً مَعَا ثُمَّ قَالَتْ وَاللَّهِ لَوْ حَضَرْتُكَ مَا دُفِنْتَ إِلاَّ حَيْثُ مُتَّ وَلَوْ شَهِدْتُكَ مَا زُرْتُكَ.

Hazrath Abdullah bin Abi Malayka(may allah be pleased with him) narrates that,when Abdur rahman bin Abi Bakr(may allah be pleased with him) died at a place of habashi ,his body was brought to Makkah and buried there.Then Aisha(may allah be pleased with her) came to his grave and and said(in poetry) ,

“*The two of us were like the friends of jazimah,together for an age so that it was thought we were unseperable.*

When we were apart,though we had been together for a long time,it seemed that we had never been together.

By Allah! ,if I was there I would have buried you at the same place where you died,

And if I had seen you ,I would not have visited you today”

Reference:

-Sunan Tirmizi,Kitab al Janaiz,Chapter 721,Hadith Number:1045

- Musannaf Ibn Abi Shaibah , Tarikh al Damishq , Sharh us Sunnah .

Hadith : 07

عطاف بن خالد، قال: حدثتنى خالة لى يقال لها تهلل بنت العطاف، وكانت من العوابد، وكانت كثيرا ما تركب إلى الشهداء، قالت: " ركبت إليهم يوما فصليت عند قبر حمزة بن عبد المطلب ما شاء الله أن أصلى، حتى إذا فرغت فقمت، فقلت هكذا بيدى، السلام عليكم، قالت: فسمعت أذناى السلام يخرج إلى من تحت الأرض أعرفه كما أعرف أن الله خلقنى، وكما أعرف الليل من النهار، وما فى الوادى داع، ولا مجيب يتحرك

إلا غلامي نائما أخذ برأس دابتي ، فأقشعرت كل شعرة مني ، فدعوت الغلام : يا بني هلم دابتي ، فأدني دابتي

فركبت "

Ibn Abi Dunya and Tabari reported from Attaf bin Khalid who said ,:that his aunt visited the graveyard of Martyrs (she used to visit the graveyard of Martyrs oftenly) .She said, "One day I went there riding a beast. I alighted at the grave of Hamzah (r.a) and prayed there for a time which Allah willed. Apart from the slave, who had held the beast, there was no one else. After having made the supplication, I raised my hand and said "Assalamu Alykum" and heard the RESPONSE from under the ground. I know that there was the voice just as I know that Allah has created me and as I differentiate between DAY AND NIGHT. This caused me to SHIVER and every hair on my body stood on end.'

References :

Ibn Abi Duniya , Min Aash ba'ad al Mawt # 41

Imam Tabari , Tahdhib ul Aathar # 187

Ibn Abdul Barr , Al Istizkar , 1/185,186

Bayhaqi , Dalail un Nubuwwah , 3/308

Ibn Kaseer , Al Bidaya wan Nihaya , 5/442

The Opinion of great Jurists and scholars on the issue of “women visitng the graves”

.Imam Nawawi al Shafai writes :

وَالثَّانِي، وَهُوَ .يُكْرَهُ :وَبِهِ قَطَعَ الْأَكْثَرُونَ :أَحَدُهُمَا .يُسْتَحَبُّ لِلرِّجَالِ زِيَارَةُ الْقُبُورِ، وَهَلْ يُكْرَهُ لِلنِّسَاءِ؟ وَجْهَانِ
.لَا يُكْرَهُ إِذَا أُمِنَتْ مِنَ الْفِتْنَةِ :الْأَصَحُّ عِنْدَ الرُّويَانِيِّ

“ It is recommended for men to visit the graves ,and is it disliked for women ? Then there are two opinions in this regard , one which is of many ,is that it is disliked and second opinion, which is correct according to Ruyani is that it is not disliked when there is not danger of Fitnah .”

Reference :

- Nawawi , Raudhat ul Talibeen , Volume : 02 , Page : 139

. Imam Taqiuddin Subki (683-756 . A.H)

In his Famous Book “Shifa as Siqam fi Ziyarah Khair ul Anaam” ,he has discussed the issue of Woman visiting graves .
After mentioning 4 different views among Shafii Scholars , He Presented the Hadith of Sahih Bukhari in which Prophet(peace be upon him) didn’t forbid the woman on grave , and the Hadith of Sahih Muslim in which Sayyidah Aisha(r.a) asked Prophet(peace be upon him) regarding, how to pray on visiting graves . Then he said , ‘ This is the correct Istidlal ’ (that these Ahadith establishes permissibility for women to visit the graves).

.Imam Ibn Nujaym al Hanafi (926-970.AH)

وَقِيلَ تَحْرُمُ عَلَى النِّسَاءِ وَالْأَصَحُّ أَنَّ الرُّخْصَةَ ثَابِتَةٌ لَهُمَا

“It has also been said that it is forbidden for women to visit the graves,but the correct saying (truth) is that,both men and women are allowed to visit the graves”

Reference:

-Ibn Nujaym,Bahr ur Ra’iq,Volume:02,Page:210.

.Imam Ibn Aabideen Shami al Hanafi(1198–1252 AH)

أَمَّا عَلَى الْأَصَحِّ مِنْ مَذْهَبِنَا وَهُوَ قَوْلُ الْكَرْخِيِّ وَغَيْرِهِ مِنْ أَنَّ الرُّخْصَةَ فِي زِيَارَةِ الْقُبُورِ ثَابِتَةٌ لِلرِّجَالِ وَالنِّسَاءِ جَمِيعًا فَلَا إشْكَالَ

"The correct opinion(viewpoint,saying) in Ahnaaf is of Imam Karqi etc. ,that the permission to visit the graves is proven both for men and women in which there is no difference"

Reference:

-Ibn Abideen shami,Rad al Muhtar ala Al Dur al Muqtar,Volume: 02,Page:626.

.Imam Sharanbalali (d.1069 A.H)

ندب زيارتها للرجال والنساء على الأصح.

"According to authentic(correct) narrations ,visiting the graves is recommended for both men and women".

Reference:

-Sharanbalali,Noor ul eiza ,Chapter on visiting the graves, Volume : 01 , Page : 122.

.Allama Tahtawi(d.1231 A.H)

وفى السراج وأما النساء إذا أردن زيارة القبور إن كان ذلك لتجديد الحزن والبكاء والندب كما جرت به عادتهن فلا تجوز لهن الزيارة وعليه يحمل الحديث الصحيح لعن الله زائرات القبور وإن كان للاعتبار والترحم والتبرك بزيارة قبور الصالحين من غير ما يخالف الشرع فلا بأس به إذا كن عجائز وكره ذلك للشابات كحضورهن فى المساجد للجماعات اه وحاصله أن محل الرخص لهن إذا كانت الزيارة على وجه ليس فيه فتنة والأصح أن الرخصة ثابتة للرجال والنساء لأن السيدة فاطمة رضى الله تعالى عنها كانت تزور قبر حمزة كل جمعة وكانت عائشة رضى الله تعالى عنها تزور قبر أخيها عبد الرحمن بمكة كذا ذكره البدر العينى فى شرح البخارى

"It is written in siraj ,when the women makes an intention of visitng the grave,and their reason is to weep and wail ,then in such case it is not permissible for them to visit the graves and for such case the hadith, "Allah sends curse on women who visits the graves"

will be applicable.But,if the intention of woman behind visiting the grave is to learn a lesson(seek ibrat) ,or to gain the mercy and blessings of Allah by visiting the graves of Pious ones,and their acts does not go against the shariah,then in such cases there no harm in their visit.But again, if the woman is old or not in veil (pardah,hijab) then it is disliked(makrooh) for her to visit the grave,like it is makrooh for her to visit the masjid for performing prayers in congregation(if there is no strict pardah).Conclusion of talk is that,permission for women to visit the graves is, when there is no danger of fitnah.And the correct stance is ,that visiting of graves is permissible for both men and women as it is proven that ,the daughter of Prophet(peace be upon him),Sayyidah Fatima(may allah be pleased with her) used to visit the grave of Hazrath Hamza(may allah be pleased with him) on every Friday and Hazrath Aisha(may allah be pleased with her) used to visit the grave of her brother Abdur Rahman(may allah be pleased with him) in Makka.The same thing is written by Imam Badruddin Ayni in his Umdat ul Qari Sharah Sahih Buqari."

Reference:

-Tahtawi,Hashiya tahtawi ala Mara qi al Falah Sharah Noor ul Aiza,Pages:340-341.

*** Summarising the list great islamic scholars who mentioned permissibility of visiting graves for women .:**

1.Imam Muhammad bin Ismail al Buqari(194 A.H-256 A.H).

2.Imam Abu Eesa Tirmizi(209 A.H-279 A.H).

3.Imam Qurtabi(d.671 A.H).

4.Imam Ibn Hajar al Asqalani(d.852 A.H).

5.Imam Badruddin Ayni(762 A.H- 855 A.H)

6.Imam Nawawi (631 – 676 A.H)

7.Imam Subki (683-756 . A.H)

8.Imam Ibn Nujaym al al Hanafi (926-970.A.H).

9.Imam Sharanbalali(d.1069 A.H).

10.Allama Tahtawi(d.1231 A.H).

11.Imam Ibn Aabideen Shami al Hanafi(1198–1252 A.H).

12.Abdur Rahman Mubarakpori(d.1353 A.H).

- M.T.Mohiuddin -